

CHRISTIAN EDUCATION



FINDINGS



"The Peaceable Kingdom" by Edward Hicks. See Isaiah 11:6-10.

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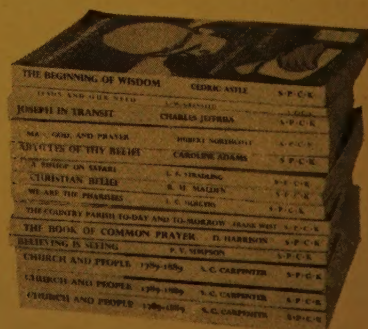
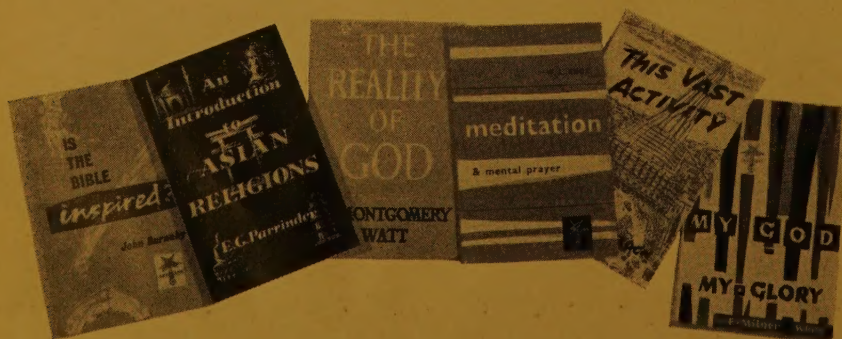
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FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

Contents for December 1960

Volume 8, Number 10

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Acknowledgments: Cover picture courtesy of the Abby Aldrich Rockefeller Folk Art Collection, Williamsburg, Va. Photographs on pages 5, 6, and 9 by Edward Wallowitch; page 12 by Chaplain Prescott L. Laundrie.

The Presiding Bishop's Christmas Message

God is with us; this is what Christmas means. God is the Lord of all life; He is working out His purpose now in the events of history.

Looking at the world as it is today can you believe this? Is this what you mean along with many other good but lesser things when you say Merry Christmas? I hope so. For then you will know the joy of Christmas, a deep joy which the circumstances of your life cannot destroy.

Christmas is more than a season of good will, a time when we think how desirable peace is, a time when we try to be somewhat more thoughtful and kind. It is, rather, a time when we celebrate the coming of Christ into the world; we see His life and death and resurrection as a pouring out of the spirit of God upon all men. God has entered His world. As He gave Himself in the coming of Christ so He gives Himself now. He waits for us to turn to Him, to work with Him in His purpose for the world.

To keep Christmas is to see in Christ both our judgment and our hope. To keep Christmas is to accept that judgment and live freely and unafraid in that hope.

—ARTHUR LICHTENBERGER

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FINDINGS

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Letters:

• Nevertheless . . .

At St. Augustine's our problem in teaching church school is mainly space and money. Our large kindergarten, first-, second- and third-grade classes must all meet in one large room with nothing to shut off the noise or sight of one class from the other. Our supplies and teaching staff are limited. We must make up our corners each week, pull out and put away our tables, chairs, and work, so nothing carries over from one week to the next. Also, we each have one table that seats ten and ten chairs of the proper height to go with the table. Classes are larger than ten, however, and the latecomers must crowd around as best they can, in adult-size chairs.

Nevertheless, the Seabury Series has been a real success at St. Augustine's. First, because the material is good. Second, because the rector supports us 100 per cent. Third, because the teaching staff has been faithful and their devotion to their work has been increased through a series of classes. . . .

This year, I am going to emphasize making more contact through the year with the children. For this reason I am asking two mothers to be a telephone committee to contact each family when the children are asked to bring Thanksgiving and Christmas food for less fortunate families, and to return mite boxes. Also to emphasize the religious aspects of the seasons through sending cards at all the holy seasons.

*Ann R. Blakeslee
St. Augustine's Church
Metairie, La.*

• Good Beginning

I would like to take this opportunity to tell you again how much continuing value and enjoyment I get from each issue of *FINDINGS*. My collection is complete almost back to the original issue, and I frequently refer to them as I go about the business of a wife, mother, church school teacher, and adviser to the Diocesan Youth Commission. May

God be with you and your staff as you continue a job already well begun.

*Virginia A. Helfrich
Louisville, Ky.*

• Preschool Exhibit

The exhibit "Looking at the Preschool Child" (see *FINDINGS*, April, 1960) is a most useful and effective visual aid. This series of fifteen 20 x 23 inch photographs of preschool children in a classroom situation has a great variety of uses and can be very helpful to all persons concerned with the Christian education of young children. While its original purpose was, and probably its greatest use will be, in training, it is not limited to that.

Shown in a room where teachers meet, the display immediately focuses attention on the first important essential of teacher training: *consider the children*. Not only do we think of the children, but we are helped to see the world from the child's eyes. Teachers say they have difficulty in knowing and understanding children. We adults cannot return to childhood; nor should we attempt to "come down to the child's level." However, we can strive to see and feel the world as he does. Having the life-size pictures before us is a way of visiting a preschool class and is the next best thing to having the children actually with us to teach us about themselves. The children move into our experience; we move into their world.

These pictures help the material in teacher's manuals to come to life and to have greater meaning. They serve to remind us of the limits and possibilities in preschoolers' experience, to guide us in the choice of activities for children, and to avoid theoretical, abstract, and too-advanced planning.

The guide which comes with the exhibit suggests many points of view from which the pictures may be seen: social patterns, how children learn, the role of teachers, the operation of a classroom. A preschool class embodies teacher-directed, teacher-shared, and teacher-observed activities.

All that has been said in reference to teacher training is equally true in parent education. The exhibit can be used successfully with parents in giving them support, objectivity, and ideas of how they, as their children's first and foremost teachers, can help in their children's Christian education.

Church school superintendents, vestries, and building committees will find helps in their plans for the children "Church Home." Not only do we see what we would like to have and what kinds of equipment are possible to have; but we see what can be home-made with little cost by willing, loving hands. In each case the cardinal principle is that all equipment for the child's use and learning should be within his reach, size, and eye level. Care and concern for him is conveyed in the classroom setting. The pictures show centers of wonder about God's universe, home centers, areas of muscular and emotional expression, and teacher-child common discovery centers.

These pictures are a most attractive addition to any parish house or office wall and as such remind all the parish that "even the least" are members of the Church.

A further most interesting and exciting use of the exhibit is with the children themselves in the classroom. Half of the pictures can be used singly to stimulate children's thinking and talking about their ideas and feelings in the "child tell-teacher listen" time. A picture may serve to focus attention or to illustrate the teacher's story of everyday life.

Diocesan departments or a group of contiguous churches may decide to purchase the set, in which case availability would be possible to any and all groups. ["Looking at the Preschool Child" is available for purchase or rental from the Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y. Purchase price \$135.00. Rental \$8.00 for two weeks in one location, plus shipping charges.]

We have been given an excellent resource; the problems of understanding and planning for our youngest members are many. Our three months of living with preschoolers via the exhibit, and planning for them with the added insights gained thereby, have been a most happy, fruitful experience. We recommend this aid to the consideration and use by others. We are most grateful to those who have made this resource possible.

*Bessie Love
Consultant in Christian Education
Diocese of Central New York*

International Christian Youth Exchange

by Virginia M. Harbour
Editor, Youth Division

SO NOW I must tell you about Berlin. I only wish that I had the ability to convey to you in words the wonderful times and experiences we shared together."

So wrote Kathy Keady, one of last year's Episcopal participants in the International Christian Youth Exchange. (See "Grass-Roots Ambassadors," FINDINGS, December, 1959.) She was describing the trip into Berlin taken by the thirty-odd exchangees who were living for the year in Germany. "It was fairly late at night and we had been riding through Eastern Germany for quite a while. As we neared the border and the Russian police, someone quietly started to sing a hymn; in the next instant some thirty voices joined in. We rolled the windows down and while the Russians were checking our passes, we serenaded them with hymns such as "My faith looks up to thee," and "Holy, Holy, Holy!" The soldiers were young, their faces showed no hostility or unfriendliness, only bewilderment. It was as if they were thinking, "These crazy Americans. What will they be up to next!" The business of checking our passes and residence permits finished, we crossed the border into western territory. As if by some hidden signal, everyone started to sing "My country, 'tis of thee," and the last line, 'Let freedom ring,' really RANG. We weren't singing as we would at a football game, but quietly and seriously; and the words, possibly for the first time, held real meaning



1959-1960 I.C.Y.E. students from Europe: First row: Manfred Bischoff, Germany, and Helmut Bartussek, Austria. Second row: Jacqueline Smits, Holland; Ingrid Brantl, Austria; Detlef Quandt, Germany. Third row: Arhi Palosuo, Finland; Walter Irion, Germany; Bert Paalman, Holland.

for us. If there are only a few times in man's life when he can penetrate into another's heart and mind and soul, I'm sure this was one of them for us, for we were as one person, bound together by our love for God and pride in our country."

Later a trip to Paris and, in the spring, one to Italy, as well as attending the European Ecumenical Youth Assembly in Lausanne, Switzerland, in July, highlighted for Kathy a happy year spent in Hildesheim. She had lived in the family of a German Evangelical Lutheran pastor, and when her year was drawing to a close, she wrote to her parents in Virginia: "I've never written much to you about my relationship with the Reblins, have I? Maybe because the feeling I have for them is too precious and difficult to be put down on paper. I can count our slight misunderstandings on one hand and still have a few fingers left over. At no time in my life have I met finer, more wonderful people than they! . . . 'Good-byl' I've said that word so often in the last year that I've come to hate it. Mutti and I haven't been able to look at each other for the last two days without tears springing to our eyes . . . Last evening Albrecht and I took our farewells. During the last six months we got along *primal*! It was really swell having an older brother at home to banter and kid around with. It keeps you on your toes!! . . . Last Sunday Traugott hitchhiked home to see me again. I think so highly of Traugott. He was the first

... International Christian Youth Exchange

boy with whom I could talk candidly and seriously about everything. He is the brother most every girl wishes for, but most aren't lucky enough to have."

Kathy is at home now and a freshman at Vassar College. In spite of taking her senior year of high school in Germany, where she was placed in the tenth grade, Kathy won a four-year scholarship to both Vassar and Wellesley.

Kathy is one of eleven young Episcopalians to go abroad for a year under I.C.Y.E. Four are presently in Europe: three in Germany and one in the home of a Lutheran bishop in Sweden. Into their homes in this country—or other homes in their communities—have come four young Europeans. (In all, seventeen Episcopal families have been host to I.C.Y.E. students.) In addition to these four, a parish and family in Milwaukee, Wisc., are hosts this year to a Japanese girl, a member of the Nippon Seikokai. Six Japanese young people are in this country in the total I.C.Y.E. program, and two young Americans have gone for the year to Japan. One Korean, two Brazilians, and one boy from the new Congo Republic represent other countries outside of Europe participating in I.C.Y.E. for the first time.

But what makes this program different from other exchange programs? Perhaps we can catch a glimpse of the answer from a letter written by the Rev. and Mrs. Robert B. Muhl of Washington, Pa., evaluating, in part, their year as host parents of Walter Irion. Walter, the son of a Lutheran pastor, was seventeen when he came to this country from Germany. "Walter was fully active in our parish, in the local Council of Churches' youth work, and in diocesan youth work. In all these he was very well respected and is greatly missed. He is a very devout person of absolutely real

and orthodox belief. A most significant factor was his statement that in all his interchurch contacts, the Church that most nearly expressed the ethical, moral, theological, intellectual, and liturgical ideals of his home Church was the Episcopal Church. The constant exposure to us and the Episcopal Church swayed him undoubtedly, but it was a significant impression nevertheless. In occasional respects he thought others better, typical of his broad fairness. For example, he was appalled that I know no Hebrew, while all Presbyterian ministers do He enjoyed his Lutheran contacts but thought them generally too far out from Martin Luther. As in Germany, he was much displeased with the fringe churches; he observed the Youth for Christ group thoroughly and came out with a very low opinion of all but their sincerity. Protestantism in America, he observed, is too much concerned with controlling liquor traffic and making money, instead of preaching and teaching Christianity as a culture, as a faith, and as a deep liturgical expression. Then he spent an hour stating exceptions! At times he thrived on argument, but he was a very good listener and had a fine humility that allowed for significant growth. Once he spoke to the local UNICEF workers and said, 'Do not collect money for the love of little children.' (Shocked silence.) 'Do it for the love of Christ and God's great concern for the little children.' Walter will never be forgotten in the town, parish, and in many places of the diocese. Needless to say, the same is true of us—but even more."

Eight participating church communions cooperate in sponsoring I.C.Y.E., which is officially recognized by the United States Department of State: the United Presbyterian Church, the United Lutheran Church, Disciples of Christ, United Church of Christ, the Methodist Church, the American Baptists, the Church of the Brethren, and the Protestant Episcopal Church. The Executive Director of the program is the Rev. William A. Perkins, an Episcopalian who was formerly a member of the Youth Department staff of the World Council of Churches. As an officer of the Youth Division of the Department of Christian Education, I represent the Episcopal Church on the I.C.Y.E. Board.

Host families are wanted for the 1961-1962 year. Young people who will be between sixteen and eighteen on September 1, 1961, who would like to apply for a year abroad, are also urged to do so—provided their families or another family in their parish is willing to receive a student in return. All families and young people making direct application must have the recommendation of their rector and others within the parish family. Particular consideration, however, is given to families and students who have been chosen for participation in the program by a local parish sponsoring committee. For this reason parish groups interested in the exchange are urged to form sponsoring committees, to open the opportunity for this program to all young people and families within the parish, and to make the wisest possible selection locally before sending applications to the Youth Division.

Address all inquiries or requests for application forms to the Youth Division, 28 Havemeyer Place, Greenwich, Conn.



1960-1961 students: Rainer Holstein and Ludwig Meiss, Germany; Yasuko Matsubara, Japan; Anke Ekkers, Switzerland (Anke is a native of Holland); Honica Ljung, Sweden. Mrs. Harbour is standing behind Yasuko.



Our children are God's before they are ours.

Discipline and Obedience

by Frances Wilkinson

THE quality in parents which produces security for children is really a compound of discipline and affection. "Babies who are not loved don't live," but the love does not have to be sloppy or sentimental. Children of all ages like to know where the boundaries are, and the idea that children are happiest "developing their personalities" is a thoroughly bad one. Most of us can think of adults who were encouraged to do this in their childhood, and the result is not what we want for our children. We want their personalities to come to full flower in the context of service to the community and adjustment to the legitimate claims

of other equally sacred personalities. The child-centered home is neither desirable nor natural; good manners, consideration for others, and a reasonable reserve have to be taught. We don't expect a child to have good teeth unless we teach him to care for them; and we don't expect an uncultivated field to turn into a garden without hard work and planning, so it is difficult to see why we should expect an untrained child to turn into a well-adjusted adult with no more help than his own inclination.

One reason alleged for the American cult of self-expression is that in a very mobile society each generation of children is better educated and more knowledgeable than its parents. But a child who believes that his parents know best in matters where experience counts for more than knowledge is far more secure than a child who, without the necessary touchstones of experience, is left to make his own decisions. "It's

From *Growing Up in Christ* by Frances Wilkinson, English edition © 1960 by SCM Press Ltd., American edition © 1960 by The Seabury Press, Inc. Single copies, \$1.75; 20 or more copies, \$1.25 each. This chapter, "Discipline and Obedience," is reprinted in its entirety, with added excerpts condensed from the chapter entitled "Stewardship."

"Discipline . . . for the Christian parent really comes back to the question of how far we ourselves are willing to follow our Lord's commands in . . . our family life."

your *job* to tell us what to do," exclaimed a fifteen-year-old to a friend of mine who was trying to leave her free to decide for herself. Children appreciate the realization that they are free within certain safe and well-defined limits. It is our job as parents both to encourage their freedom and experimentation, and also to see that they know where the boundaries are beyond which there is danger.

Living under Authority

We tend so often to think of discipline in terms of punishment, whereas it is really a matter of training the will. It is basic to the Christian faith that our wills are ours to make them God's. *Duty* is a word one very rarely hears used these days. It has practically passed out of the vocabulary of parents when they talk to their children. It occurs in the promises made by Boy Scouts and Girl Scouts, but observing the percentage of Scouts in any troop or company who worships God regularly in His church on Sunday, one sometimes wonders what construction they put on "duty to God."

The fact is that most of us nowadays do not think of ourselves as being under any kind of authority. The centurion who came to our Lord hit the nail squarely on the head: "I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes" (Matt. 8:9). It was because the centurion was under authority that he could command the obedience of others. Children who are cited as "out of control" are, more often than not, children who have never seen any indication that their parents owed any allegiance to anything outside themselves. If we are ruled by our preferences, our children will be ruled by theirs. If they see us as being under authority ourselves, we may expect respect for our decisions, and obedience to our directives.

Discipline, then, for the Christian parent really comes back to the question of how far we ourselves are willing to follow our Lord's commands in the ordering of our family life. Doing what He told us to do is not something we graduate to. There is nothing in the New Testament about "breaking in" new Christians; nothing about beginning gently and becoming more intense. The question is quite simply, "Are we willing to try to do just what our Lord said?" and, if not, why should we expect that our children will do just what we say? The things He told us quite specifically to do are very few, and a model of the way in which we should avoid a multiplicity of instructions, and concentrate on building up family attitudes which will make our children able to make their own decisions in line with the family's attitude to life. It will be much more by example than by precept (and never by nagging) that we bring up disciplined children; that is, children who are disciples of Him whose disciples we ourselves are.

Spanking?

"Do you believe in spanking?" people ask, with that cheap use of the word *believe* which is so common today. Throughout the Bible a distinction is drawn between *chastisement* and *punishment*. (See *A Theological Word Book of the Bible*, Alan Richardson, The Macmillan Co., page 42.) These words have changed drastically in meaning. We now use *chastise* to mean "to beat," and *punish* can mean anything down to putting your hands on your head! But in the Biblical sense, chastisement was disciplinary, and confined to the people of God, whereas punishment was seen as retributive, and meted out to those outside—the heathen. We need to preserve a similar distinction in our choice of disciplinary methods. Retributive punishment is un-Christian and unproductive, but provided the child knows exactly why you are giving him a slap, and your action is not arbitrary or irritable, or done in any attempt to pay him back, a slap can very usefully define the fences for a young child. Perhaps the analogy of the electrified fence which keeps cattle from straying by conditioning them to avoid an unpleasant sensation is an apt one.

Especially when a child is very small there should never be more than one action at once in the "smack" category, and the quality of the smack should be more in the nature of a reminder than of a penalty. In our family we used to have a formal "remember smack" which was quite extraordinarily effective! This connects with other ultimately more valuable ways of underlining things we know a child must learn. Every small child is quite desperately dependent on the approval of those he loves and trusts, and the temporary withdrawal of approval can make the point much more lastingly than any punishment. But it must never be long, and it must always be restored by actual word of mouth; when the point is seen to have been made, approbation must be expressed. Many of us probably remember how everybody seemed to notice when we made mistakes, but our herculean efforts to come up to scratch were, at best, taken for granted or, at worst, ignored.

We must be very careful to distinguish between the comparatively rare real naughtiness—lying, stealing, meanness, and the like—and the antisocial tendencies of childhood—noisiness, mud-on-the-carpet, and dirty hands at table. These latter and their kind call for general and unceasing training in the virtue of consideration for others rather than particular nagging.

Cooperation Between Parents

A mother's nerves can become frayed by the ceaseless demands of small children, so that she does need to be very much on her guard against irritability. This is much easier when there is real cooperation between parents in the training of children. Father

comes vitally into this matter of discipline. He is much less always with us than Mother, and "Will Daddy be angry?" said even of the most pacific of fathers, is a great help in conforming to the needs of the community! There almost seems to be a place in family life for Father's wrath. It is regarded as a sort of thunder clap which clears the air and has a very salutary effect on children whose exuberance and peevishness are running away with them.

Father and Mother should discuss their "line" together, so that both parents speak with one voice about things that matter. Discipline and self-control are not things that grow by accident, and they never flourish in an atmosphere of uncertainty and argument. There are many homes where the children regard Mother as the parent who tells you what you mustn't do all day, and Father as one who says you can do just as you like for one glorious hour's romp before bed. There are others where Mother shelves every issue all through the day with "wait till your father gets home."

Children should never be in the position of being able to play one parent off against the other. If the parents are clear about the training they want to give their children, and consistent in applying it, there is not so much chance of this. Occasionally one parent may disagree strongly with the decision of the other, but the argument should take place out of earshot of the children, and an agreement be reached about the next move. It may be said in passing that the same is true about disagreements of parents with the directives of teachers. It is more troublesome to go and discuss a matter with the teacher, than to say, "Don't take any notice of her," but it is the only sensible thing to do. This is *not* because we must not undermine the child's respect for authority, but because these three, father and mother, and to a much less degree, teacher, are the people whose approval means most to a child under eight. If their attitude and teaching form a consistent whole, the child will know just where he stands, and develop naturally and joyfully. If any element of strain or uncertainty is introduced by tensions between them, the effect on the child is of the same kind, however different in degree, as that experienced so devastatingly by children of a broken or breaking home. We cannot estimate the importance to the child of our own unity both with each other and in our outward expression of our religious beliefs.

It is of very great importance that we should not forget the importance of praise. This becomes more and more important as children grow older. Some children are always made conscious of their shortcomings, but no one notices when they surpass themselves. And our praise should be quite unbiased. There is no reason why we should be amazed and congratulatory when a boy fries an egg and leaves the kitchen tidy, and take it for granted when a girl does!

The Reason for Discipline

We must never lose sight of the reason for family discipline. It is not that the children are less trouble if they do what they are told; or that they make a better impression when we take them out; or that we want them to know who's boss. God set us in families in

order that we might be schooled in human relationships before we become adult, and have to face the more complicated relationships of the world at large. Unless we cooperate in seeing to it that our family life does mirror that wider life at its best; that the rights of others and the rule of law are respected; that legitimate freedom and considerate restraint are balanced against each other; and that the basis of authority is accepted responsibility, the purpose of family life is frustrated, and we give a poor account of our stewardship. These are God's children before they are ours, and while we may love them so much that we would gladly give them the world, it is much more important that we should teach them carefully how to live in it. This requires discipline, some austerity, and the inculcation of standards. It is not by chance that in the proceedings of the Juvenile Courts the aggrieved parent so often says, "I can't understand it. He's always had everything he wanted."

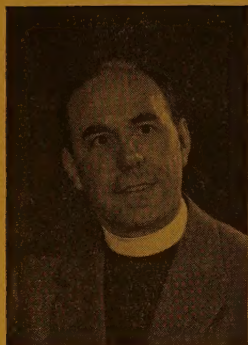
You can take nothing for granted about your children. They will not automatically adopt your standards. You will have to make sure that they are given the opportunity of acquiring the standards you are going to expect of them . . . There is nothing more certain than that when our children are small they will do as we tell them; but when they are big they will do as we do.



"God set us in families in order that we might be schooled in human relationships before we . . . have to face the more complicated relationships of the world at large."

Adults Are Important, Too

by Edward T. Adkins
Executive Secretary, Adult Division



There are more adults in classes and discussion groups today than ever before. Is the Church reaching these people?

IN many church schools, and perhaps in yours, children begin formal religious education at three years of age, continue through ninth grade, and, increasingly, through the senior-high-school years. This time span represents, if we hope for the very best, a total of fifteen years of church school instruction. It is certainly time well spent, but in emphasizing the importance of the religious education of children, have we overlooked another opportunity?

By contrast to the fifteen years available to the Church for the instruction of children, adults are potentially available to us for *sixty years* beyond their eighteenth birthday! Consequently, we have four times the man hours at our disposal for work with adults than in the preschool, primary, junior, junior-high, and senior-high years combined. The census bureau reports that there are more adults over sixty-five years of age than there are teenagers in the United States. Add this number to the number of adults between eighteen and sixty-five, and you will see that the challenge and opportunity is unlimited.

Adults Shape Our Values

We spend a great deal of money, time, and effort on the Christian education of our children. We cannot retreat. Indeed, we should and will be spending more, but these children are not the present-day shapers of our cultural, business, family, community, organizational, and governmental values. Adults make the decisions that give us the values of our time. Adults make decisions on world diplomacy, on community projects, on industry's production, on labor's policy, on the merchandising of materials, on the great bulk of

human relationships. Such decisions are *religious* decisions, for they reveal ways in which people treat each other and thereby the values we hold and the God (or gods) we worship. Our Christianity—or lack of it—is reflected always in what we *are* and in what we do. For surely the quality and workmanship of a mechanic as he works on a car indicates whether he holds his fellow man (the car owner) in respect as a brother in Christ, or as one who is to be “taken” by a makeshift job. Let us seize the opportunity to help adults *be* Christians in their everyday responsibilities.

Questions Which Determine Our Point of View

1. The rector, the vestry, or the educational committees of our churches would do well to examine the point of view which sets the direction and accent taken (or *not* taken) when it comes to *adult* Christian education in a parish. For example, if a parish employs a director of Christian education, does it, by the very job description, limit her (or his) responsibility to children, youth, and teachers of the church school?

If the point of view indicates that only children and youth need serious religious education, then only a certain kind of program will be developed. If, in addition, we recognize the importance of adult Christian education, there still may be the point of view that only the clergyman or his paid educational assistant can lead classes for adults. Surely the communication of the Gospel ought not to depend upon such a limited number of professionals.

2. How many parents look upon Confirmation as graduation from church school when in reality Confirmation is only the beginning of a lifelong experience

with the meaning of repentance, forgiveness, death, resurrection, reconciliation? Surely adulthood (or post-confirmation years) are not immune to the pressures of life for which we need continual strengthening and continual nurture. Adulthood is the appropriate time to learn more, not less, about how the Gospel can be relevant within the daily life of the family, within community responsibilities, work, and leisure activities.

3. Adult programs are most vital in parishes where a variety of study opportunities is available. It is not to be expected that everyone will be interested in the same subject, have the same need, or be free at the same time. Some groups can meet on Sunday mornings, some on Sunday evenings, some on weekday mornings, some on weekday evenings. There are a number of parishes in which two or three classes are offered, each at a different time, to fit the schedules of those with varying work hours and responsibilities. Large classes are not necessary. The best learning is done in small groups. The real question is: "How important do we feel adults to be?"

Training Lay Leadership

Neither the rector nor the director of religious education needs to lead adult discussion groups or classes himself. There is much evidence today which indicates that lay persons make excellent group leaders. There are many opportunities for the training of lay leaders, such as the Parish Life Conference, the Parish Leader's Institute, and the Parish Life Mission. In addition there are printed helps, including the following Seabury Press publications:

Leading Adult Classes, a handbook, \$1.25.

You Can't Be Human Alone, by Margaret E. Kuhn, \$4.00.

Design for Adult Education in the Church, by Paul Bergevin and John McKinley, \$6.00.

Planning Programs for Church Groups, \$50.

Once members of a group have decided what they want to study, there are any number of excellent resource materials to help them. For example:

1. If the theme selected is Family Life or the Responsibilities of Parents, we suggest:

Living as Christians, published for the National Council by The Seabury Press, Greenwich, Conn., \$.75. This is a study guide to four separate approved and tried publications: *The Family Today* (the Lambeth report on the family); Anita Wheatcroft's *Preface for Parents*; Reuel L. Howe's *The Creative Years*; and John Coburn's *One Family in Christ*. (See the back cover of FINDINGS, June, 1960.)

Lambeth Looks at the Family, a five-session study guide on the family with suggestions for worship. National Council, 281 Park Avenue South, New York 10, N.Y., \$.25.

2. If the theme is Christian Vocation or the Ministry of the Laity, we suggest:

You, Your Church, and Your Job, World Council of Churches, 475 Riverside Drive, New York 27, N.Y., \$.30. A discussion program with reading matter and suggestions for adult groups.

Employed Women and the Church, by Cynthia Wedel. National Council of the Churches of Christ,

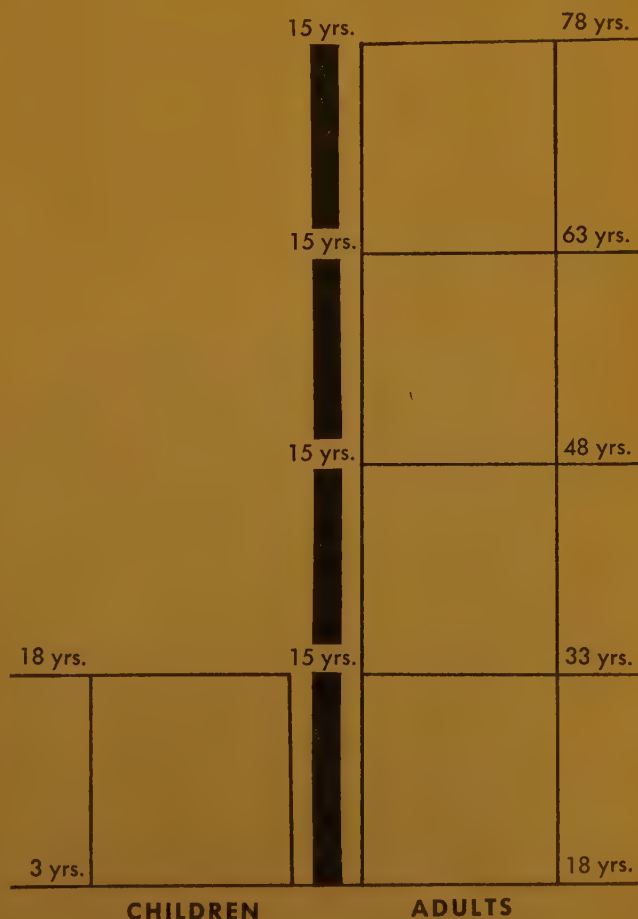
475 Riverside Drive, New York 27, N.Y., \$.35. A reading, study, and discussion guide.

The Ministry of the Laity, by Denis Baly, National Council, 281 Park Avenue South, New York 10, N.Y., \$.15. A short pamphlet giving good general background.

Journey in Faith: An Inquirer's Guide, by Frederick and Barbara Wolf. The Seabury Press. Leader's manual, \$.90; set of 11 pamphlets, \$2.50. A reading and discussion course for inquirers and confirmands.

3. If the group is seeking new methods with which to begin discussions, we recommend the TV film series "Talk Back." These are a series of open-ended stories, each about twelve minutes in length, which identify some very real and human problems. The group is then asked to identify further the religious implications of the situation. (See FINDINGS, May, 1960, for the article entitled "More 'Talk Back' Television Programs.") All chairmen of diocesan departments of Christian education have received a study guide for this series and can be consulted for further information. In addition, an announcement was sent to every educational secretary of the Episcopal Churchwomen.

For further helps and suggestions, for training, and for printed resources, please write to the Adult Division, Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn.



The Adult Potential

Setting Up the Christmas Crèche

by Maxine Thornton
Executive Secretary, Children's Division

FOR several years our family has prepared for Christmas Day and its joy by making a ceremony of setting up our crèche. I share the idea and some of the details we have worked out in the hope that other families may want to do something like it, either alone or with another family.

The week before Christmas is a good time to do something very special at home. At our house, we make "setting up the crèche" the focus of a special evening. It is meaningful for all, young and old, and there is a natural interest in the setting and details of Jesus' birthplace, the stall and manger—an interest that is old and deep with Christians. For children, such detail enlivens the mystery and awe around Jesus' early weeks; for grownups, the Birth-Event of the Messiah is one of the mighty acts of God, but our human experience as parents lets us easily identify ourselves with Mary and Joseph as they knew the joy and anxiety of the Child's birth.

A Week Before Christmas

The family can begin to make plans during dinner some evening, a week or ten days before Christmas, by sharing ideas about what to include on such an occasion. Everyone will have suggestions: which carols are nicest; which Bible passage might be read; where the crèche will be placed; how the star is to be hung; and whether new animals should be added to those you already have. Talking over plans ensures interest and participation of all members of the family in the coming event.

The next step is to make sure that everyone has a special responsibility in the preparations. A twelve-year-old boy interested in electricity can be put in charge of lighting the crèche and asked to collect the required equipment. An eight-year-old girl might plan for the "hay" which will be needed. (Shredded crepe paper, lightly colored with brown crayon, will do nicely.) Mother may want to go looking for a new hand-carved "Joseph" or a tiny ceramic lamb. Really beautiful wood carvings are available—some in natural wood, some handsomely painted. If you wish, these basic figures for the crèche scene can be collected



from all over the world, thus symbolizing for the family the world-wide reality of Christ.

Families can create their own set of figures by using liquid rubber to make molds over dime-store plaster figures. These molds are then filled with plaster of Paris (of the nursery school type) and the hardened figures decorated according to preference. Making several copies provides children with extras in case of "mistakes."

Father can make a trip to the lumberyard to select a square of plywood to be used as a platform base. Placed on a special base, the crèche can be moved to the dining room for Christmas dinner or into a child's room at prayer time. Moving the scene from room to room will delight preschoolers.

The teenagers in the family can plan to bake cookies to be eaten on Christmas Eve, or they can make copies of the words of the carols that are to be sung. The important point is that all be involved in the preparations.

Christmas Eve

Now for the occasion itself. We always invite another family to share this evening with us, and supper or dinner together is a natural first act. Eating a meal is always a sacramental act when food and life are acknowledged as gifts of God, and it is especially so on this occasion of commemorating and renewing our memory of Christ's birth.

After supper, family and friends move into the room where all the needed articles for the crèche have been collected. Singing a carol or two comes next, it is fun and relaxing, and then one of the older children or one of the fathers reads the story of the Nativity from the Bible: the version from St. Luke 2:1-20 or from St. Matthew 1:18-2:12 are familiar and beautiful, or you can use J. B. Phillips' translation. Leave time after the reading to talk about the story and to answer the children's questions.

No doubt Mother has been more or less in charge of things up to this point. Father can now exercise his imagination and creativity. He can suggest the place on table or mantle where the crèche is to be set up,

and help put the Lincoln Logs together into a stable. When the "hay" is spread on the floor of the little building, the position of the figures must be decided upon, and again Father's advice and support are important. Then the scene must be lit. Be sure the bulb is not touching any paper "hay," for it could easily start a fire.

When the excitement of building and any discussion of details are over, turn down the lights in the room and enjoy, quietly, the beauty and loveliness of the scene and the always new sense of wonder which is symbolized there. In the quiet lull each person is caught up in his own personal experience of meaning and so needs a little time to hold it close and make it firm. Then, if it seems natural, everyone present can take part in the Blessing of the Crib as suggested at the close of this article. If the tree is trimmed, pass on to a special blessing for the tree. An appropriate one is suggested in the next column.

And now, gathered near the crèche or round the fire, stories of Christmas in other lands can be read. Good ones are to be found in *The Long Christmas* by Ruth Sawyer (The Viking Press, \$3.00). Another good anthology is *The Christmas Book of Legends and Stories* by Alice Hazeltine and Elva Smith (Lothrop, Lee & Shepard Co., \$3.95). After a story or two, parents can tell of their own childhood at Christmas time, and if by any chance a child in the family was born near Christmas, this birthday can be recalled for its special significance. Children love to hear an account of their own birth.

More carols and the specially baked cookies draw the evening to a close. Family prayers are the natural response of a Christian family at the end of such a time together. It is quite appropriate to voice your own prayer, one close to the experience of the people present, or you may want to use this one by the late Canon G. W. Briggs:

"Grant, O heavenly Father, that as we keep the birthday of Jesus He may be born again in our hearts; that we may grow in the likeness of the Son of God, who for our sake was born the Son of man: through the same Jesus Christ our Lord. Amen."

A Family Blessing of the Crib and Tree

by James E. Tripp

The prayers should be said by the father or mother. All members of the family should join in singing the hymns and saying the responses. It is the custom in some families to let the youngest child place the figure of the Christ Child in the crib, just before the blessing. After the tree has been trimmed and the lights tested, the lights should not be turned on again until the blessing of the tree begins.

Blessing of the Crib

All sing "O come, all ye faithful" or some other Christmas hymn.

Father: Our help is in the name of the Lord;

Family: *Who has made heaven and earth.*

Father: O Lord, hear us when we call upon Thee:

Family: *And let our prayers come to Thee.*

Father: Let us pray:

Almighty and eternal God, whose Son Jesus Christ was born of the Blessed Virgin Mary . . . We beg Thee to bless and make holy this crib which we have set up in memory of the wonderful birth of Jesus. Help us to remember, each time we look at it, that Jesus was born in Bethlehem because of Thy great love for us. Let it remind us, too, O Heavenly Father, that the gifts we give and receive at Christmas time are given and received as signs of love. Give peace to our home, O Lord. And give peace to the whole world, so that we may live with all people in love and happiness. And grant that at last we may rest in heaven with Thee. We ask this in the name of the same Jesus Christ our Lord who lives and rules with Thee in union with the Holy Spirit, world without end.

Family: *Amen.*

Blessing of the Tree

Sing "O little town of Bethlehem" or some other Christmas hymn as all go to the room where the tree is set up.

Father: Let us pray:

O Lord Jesus Christ, we pray that you will bless this tree which we have made beautiful with ornaments and lights in honor of your birth. And we beg you to help us live so that our souls always may wear the ornaments of good deeds. And grant, Lord Jesus, that our lives may show forth the light of your love and lead others to you—as the Christmas star led the Wise Men to you in Bethlehem long ago. Grant these our prayers, O Christ, who with the Father and the Holy Spirit lives and rules, ever one God, world without end.

Family: *Amen.*

Father: Let us bless the Lord.

Family: *Thanks be to God.*

Father: The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

Family: *Amen.*

All sing "Silent night" or some other Christmas hymn.

The late Fr. Tripp's blessing is reprinted by permission of *Light*, magazine of the Diocese of Quincy.

A Superintendent Speaks

If we are willing to take action,
even a dismal picture can be
changed to one charged with opportunity.

by **Lester B. Kinnamon**
Lay Reader, Vestryman, and Chairman of
the Committee on Stewardship and Missions
St. Luke's Church, Wellington, Va.

. . . Enrollment in high-school classes is fair, attendance poor.
. . . Young married people seldom attend church.
. . . There are too few teachers.
. . . Not enough substitute teachers.
. . . Some teachers want to stop, but they continue year after year because there are no replacements.
. . . Teachers and substitutes want and need more training.
. . . Attendance at teacher training sessions is poor.
. . . Teachers dislike their teaching material.

If you are superintendent of a church school, faced with these problems, this article is written for you . . .

It would be idle to claim a cure-all for such a list, but there is no reason to believe that improvement is impossible. The first two problems deal with a lack of interest on the part of high-school youths and young adults; the other six pertain to teachers—the number of them, their training, and their teaching material.

Obstacles such as these hinder God's work in the church school. If our performance is to be improved, we must examine what we are doing and consider what we should be doing. In short, we need to take stock of the present and plan for the future.

Taking Stock of the Present

To appraise our over-all situation, we need to ask ourselves some critical questions. Are we teaching what we think we are? Are we teaching the *Christian*

faith? Are we trying to bring "Johnny" into the joy of a close relationship with God, or are we more concerned with making him a "good boy"?

As we ponder these questions and weigh their answers, we can determine why there is a lack of interest on the part of high-school pupils and young adults, and can find a clue to the difficulty of getting enough teachers. The adults we need today are very likely those who lost interest in the Church's teachings when they were in high school and have never gone back to pick up the threads.

Most parents want their children to go to church school. They want them to have a better Christian education than they themselves had when they were young. But far too many of these parents simply dump their children at the church school door early on Sunday morning and pick them up an hour or so later.

This truly is a dismal picture, but it is charged with opportunity. For these parents are at the church door each Sunday morning because of the continuing mighty act of God who reaches out to all of us in many different ways. They are there in response to God's call, presenting their children to receive what they feel they may have missed. If we are to help the children, we must find a way to draw their parents into a closer relationship with the Church.

Since they are answering God's call out of love for their children, why not invite them to meet with other parents to learn what is being taught in church school? Parents who will not go to church school for their own spiritual health will frequently attend a class to learn what the Church is teaching their children, provided (1) it is held at the same time the children attend classes; (2) the leader is competent and keeps the discussions reasonably close to the subject; (3) there are opportunities for active participation of the kind that results in growth.

Help for Parents

The writer recalls an interview he conducted with a couple who had no intention of attending church school. The interview went something like this:

MRS. SMITH: "I don't see any use of my attending church school. I want my children to know what it's all about, but as for me, that's another matter."

SUPERINTENDENT: "But Mrs. Smith, have you thought how much it would mean to your children to have you know and understand what the Church is teaching them?"

MRS. SMITH: "I certainly have, but my problem is getting answers to Johnny's questions right now. He needs somebody who really knows the score."

MR. SMITH: "You should hear some of his questions. It's too bad we didn't enter him in church school long ago."

SUPERINTENDENT: "Well, now that he is entered, what do you expect the church school to do for him?"

MR. SMITH: "What we really want for him are answers that satisfy his questions. Our answers only lead to more questions!"

SUPERINTENDENT: "There is nothing I would like more than to be able to do this for you, but I am afraid you are expecting too much. I hope you will agree



When churches give parents the kind of help they need to answer their children's questions about the Faith, the result is grateful response.

with me, if you think about it, that Johnny and the other children in his class don't have a chance during the few minutes they are together on Sundays to ask all the questions that occur to them during the week. I believe you and Mrs. Smith can answer Johnny's questions better than anyone, but you certainly do need help. We can help you, and would like to. We have set up a parents' class especially for this purpose which meets while Johnny's class is in session. I would like to see both of you join this class—for Johnny's sake and, incidentally, I think you will find help for yourselves."

The Smiths entered the parents' class. Two years later they offered themselves as teachers in the church school.

Classes for Parents and Other Adults

In initiating this class, the superintendent needs help, help from his rector, help from other people, and God's help.

The superintendent and the rector should be in full agreement that the purpose of the class will be to teach the Gospel in such a way that those attending will want to share its message with others. The class

may well include adults who are not parents of church school children. If the whole parish is to live up to its responsibility as one family in Christ, all adults should be welcome.

The rector, of course, will assist in the selection of a leader for the class. Professional educators in the parish can also be of assistance. They have been known to suggest highly competent people whom the superintendent and the rector have overlooked. Their assistance can be secured most readily by asking them to serve as members of a parish committee on Christian education or on a short-term advisory committee.

Once a choice is made, the job of recruiting the leader of the parents' class becomes a matter for the superintendent. To ask another person to give of his time and talents to God's work requires careful planning, proper timing, and prayerful preparation.

The best time for initiating a parents' class is at the opening of church school in the fall, but it is better to start in the middle of the year than not to start at all. Announcement in the church bulletin and invitations to selected parents should bring enough people to the opening session.

A Coordinated Program

With the class in operation it is possible for families to worship together and attend classes immediately afterwards, each member of the family receiving instruction at his own age-level. When the rector, the superintendent, teachers, and members of the adult class start encouraging others to attend, the enrollment will begin to grow, and, if proper leadership is sustained, the class will thrive. The benefits of the class are fourfold: it brings together concerned parents; demonstrates what is involved in giving children a Christian education; promotes Christian living within the family group; and teaches the faith of the Church.

Such a class will turn quite naturally to discussions of worship and Christian living. Under guidance from the leader, the class can reconstruct the Biblical drama of redemption which the national Department of Christian Education has found so effective in recent years. Or the class may undertake to learn more about the Prayer Book or Church history, studies which many parents missed in their youth and want for their children. (For a list of courses available for use in adult groups, see The Seabury Press catalogue. Also see the article on page 10 of this issue of FINDINGS.)

Indirectly, an adult class can well become a reservoir of church school teachers, thus helping to overcome shortages on the teaching staff and the perennial problem of teachers who need relief. Although the recruitment of teachers must not become an ulterior motive for holding an adult class, many persons will volunteer to teach out of gratitude for what the Church has come to mean to them.

As members of the class become more familiar with the Christian faith through discussions with other Christian parents, they begin to lose their feeling of being uninformed. They begin to understand the meaning of divine love and to experience its power. They discover how they, too, can declare the joy of the Gospel.

Third-Graders Study the Church at Work

by Ann Elliott

St. John's Church, Lodi, Calif.

It was the First Sunday after Epiphany, and I asked my third-graders, "What does the Epiphany Season mean to you?"

Response came quickly. "It's when you sing Christmas songs at the wrong time of year!" The answer had the advantage of leading us to the definition of the Epiphany Season in our third-grade pupil's book, *Our Prayers and Praise*: "The Epiphany comes twelve days after Christmas Day. In a way it continues the Christmas celebration. On this day we celebrate the visit of the Wise Men to the Christ Child in Bethlehem. The Wise Men represent all the many peoples of the world, of every land and race. . . ." We planned that on each Sunday during Epiphany—there were five last year—we would see how the Church spread from Bethlehem to some far corner of the earth.

First, we added two large wall hangings to our room: a map to locate faraway places, and a large piece of butcher's paper for a growing mural.

A map game provided a transition from the church service to settling down in class. We marked Bethlehem on the map, and each Sunday found the land we were going to talk about, placed a thumb tack on the proper spot, and secured a piece of string between Bethlehem and the other country.

The butcher's paper was for our mural. We divided it into five sections and at the top printed The Epiphany Season in large clear letters. Then each Sunday we gave a title to the section we were working on. After the story and discussion period, out came construction paper of all colors, scissors, crayons, and glue, and the children went to work. They made churches, trees, houses, people, whales, clouds, trains—whatever they felt inclined to create. The

result [pictured below] was a colorful panoramic mural of the Church throughout the world, a visible sign of what we were accomplishing.

Stories about Africa and Alaska, Costa Rica, Hong Kong, and the Philippines are included in the third-grade teacher's manual, *Throughout the Whole Wide Earth*. These stories brought home to the children the ministry of the Church as it is carried to faraway places and unfamiliar people. One of our most valuable studies, on Japan, grew out of what I felt to be, on the boys' part, an excessive interest in shooting and war. This was very much evident in their artwork; at every opportunity, action-packed battles would emerge on paper, the skies filled with airplanes shooting bullets and dropping bombs. At times I felt it difficult to compete with the excitement of warfare. I hoped, therefore, that the Nuclear Reactor which the Church in the United States is giving to St. Paul's University in Tokyo would provide a way to harness the boys' attention. And it did. We discussed the horrors of war and the suffering caused by the atomic bomb. I can't remember exactly how I phrased the question, but to my amazement not one of the children had any idea we had dropped the atom bomb on Japan. Several did express the belief that the Japanese had used it at Pearl Harbor. An article in *The Living Church* (from the rector's files) told the story of the Nuclear Reactor and

discussed the reluctance of the Japanese people to utilize any form of atomic power. The teaching packet for the third-grade course included a poster with St. Luke 2:10 in both English and Japanese. We talked about this and also looked at the National Council's map of the Church in Japan, which was on hand from several years ago when Japan had been the subject of the missionary offering. In a back issue of *Forth* magazine we found other pictures, and after studying them the children made pictures for the mural—black volcanoes sputtering orange-red fire; pagodas with crosses set atop.

One of the boys had been born in England. Here was someone of their own age to give an account of our Church at work a continent and an ocean away. He brought a Church of England Prayer Book to class, and some pictures of English churches, including his family church.

On another Sunday, we found the Congo River, and I read the story from the manual, "Mr. Hensey and the Bantu People."

One day I said, "Let's try an experiment: Close your eyes. Be completely still. *Make a picture in your mind*. Don't say it out loud, but to yourself, *say what you see*. Now, draw the picture you see in your mind."

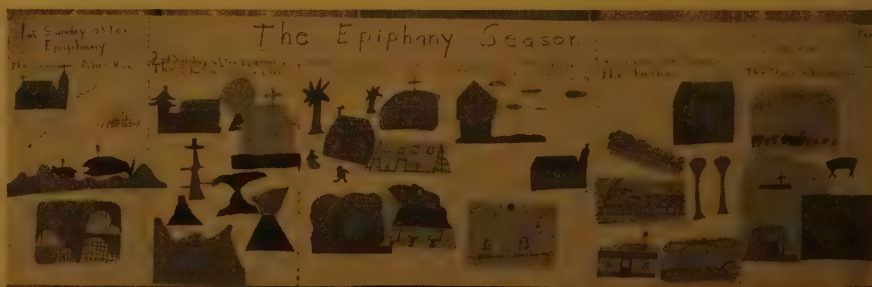
From the mind's eye some wonderfully imaginative works were transferred to paper and then to the mural.

I felt the last Sunday in our study called for a review. "Who remembers the meaning of the Epiphany Season?" I asked, hopefully.

"It's the wrong-time sing-song season," someone piped up.

"But tell me," I asked, "why have we spent all these Sundays working on our mural?"

"Oh *that*," another answered. "To show there are churches all over the world."



Remember the Loaves and the Fishes

How to Use One Hour a Week for Teacher Training

by Mary A. Whitten, Director of Christian Education
Christ Church, Needham, Mass.

Every church school can do *something* about teacher training. The rector has a multiplicity of demands on his time, the superintendent may see his job only in terms of being a "supply secretary," and the director of Christian education (if there is one) may find it difficult to get around regularly to all the teachers or to get them to participate in training. Even so, consider for a minute what *just one little hour* spent in teacher training might accomplish in your parish if it were done on a regular basis. Here are a few ideas.

* * *

The rector meeting with a teacher to listen to how he feels about what he is doing. Individual answers to "Tell me about your children" and "How do you like your course?" tell more about the church school than anything else. The rector may not know the answers to the problems that come up, but the teacher will go away feeling that someone cares. This makes a whale of a difference! And both begin to discover a need for finding some answers.

A teacher meeting with other teachers. Is there one teacher who is willing to meet personally with three or four teachers on his grade or department level? Just studying the manuals together, planning lessons, discussing what happens on Sunday, and praying about it will pay dividends. Teachers don't always need professional direction—just willingness to meet and faith that God will guide them.

Who is reading FINDINGS, the International Journal of Religious Education, or other church periodicals each

This article is reprinted by permission from the March, 1960, issue of *The Church Militant* of the Diocese of Massachusetts.

month, marking special articles for certain teachers, and inviting them specifically and personally to read them?

Are you using your trained public school teachers? Many do not want to teach church school, but a kindergarten teacher might demonstrate finger painting, a primary teacher how to make a diorama, and a junior teacher how to make a relief map. Personal invitations to come for specific skills in small groups often bring a surprising response.

Who will read just one book—or just one pamphlet—and, if it's good, persuade another teacher to read it? This is a much more effective way of getting busy teachers to use the church library than handing out mimeographed bibliographies.

Make a tape recording of the children's chatter during project time. (There's not so much threat to the teacher in this as there is to taping a full session.) A few teachers can gather together and listen to the tape to discover what the children are like. Discuss what God has to do with the things children normally chatter about. What questions could a teacher ask to help the children explore these same topics of conversation on a deeper level? (Schools or parishioners will often lend tape recorders.)

Hold a "bull session" on a grade or department level to discuss what the teachers really think of the curriculum. Discussing what is good and what does not work, even a couple of times a year, will help free teachers to think for themselves. Good suggestions and real needs come out. If the group is small, the invitations personal, and the date set to fit a free night for all invited, the attend-

ance and response should be good.

Hold a "Do It Yourself" Night on a grade or department level and experiment with the crafts and activities described in the teacher's manuals. Teachers will not try in class what they have never done themselves, and they sometimes need group stimulation to discover that they can follow the directions in the manual and don't need professional direction.

A craft and project person might enjoy setting up an exhibit or filling a bulletin board on a regular basis with activities the children have completed. This rewards the children and gives ideas to other teachers.

Hold a "Filmstrip Night" by grades or departments to preview the filmstrips to be used. Besides learning how to operate the machine, teachers need to discuss how they will use a filmstrip. It also gives them an opportunity to reflect upon pictures and script before using the strip with the class.

What about informal dramatizations, puppets, or music? What resource persons are there in the parish or in the community who would give an hour to working with small groups of teachers on these activities?

Are your teachers given *suggestions for daily Bible readings*—something to help them grow and to emphasize their corporateness in their separate daily lives? Are they given suggestions for daily prayers and intercessions for the children, the parish, the larger Church, and the world?

And most important—*are there study and prayer groups* for teachers to help them grow as Christians? If only two or three come, so what? Here's a wonderful chance for them really to know one another!

One hour a week is such a short time! A parish couldn't do a fraction of what is described above in one hour. But in an hour, a beginning can be made, or a little more added to a beginning that has been made. Every church school can do *something* about teacher training, no matter how great the difficulties. Remember the loaves and the fishes. Who but a small boy would think of feeding so many with so little. Maybe God is waiting for our "loaves and fishes" and this same great faith!

Teaching the Bible in Classroom and Church

by William Sydnor

The Circumcision of Christ, January 1, 1961

POSSIBLE SUBJECT: A New Beginning
BASED ON: Joshua 1:1-2, 6-7, 10-11;
3:2-6, 14-17; 4:1-3, 20-24; and the
Epistle

While one might speak today of the Circumcision as giving significance to the covenant relationship that binds men to God, it is probably preferable to take a cue from the observance of the new calendar year. The Scottish Prayer Book is wise in providing Propers for New Year's Day, for when people's attention is centered on a new beginning, this emphasis is worth building upon.

The opening chapters of the Book of Joshua (consider the verses listed above as a single story) tells briefly of the children of Israel crossing the Jordan River into the Promised Land. The accent should be "... you have not passed this way before. . . . Sanctify yourselves" (3:4, 5) (I would intentionally play down the miraculous nature of the crossing since it can be an unnecessary distraction on this occasion.)

When the Israelites made a significant new beginning, they looked upon it first of all as an occasion for rededication to the service of God.

Because the early Christians knew they had this kind of ancestry, they could understand today's Epistle: "Work out the salvation that God has given you with a proper sense of awe and responsibility. For it is God who is at work within you, giving you the will and the power to achieve his purpose." (J. B. Phillips)

Epiphany I, January 8, 1961

POSSIBLE SUBJECT: Going to a New
World

BASED ON: Genesis 11:31-12:5 and
the Collect

The Epiphany Season is the time when we are reminded that our Lord came as the Saviour of all men, not just as the Jewish Messiah. Away back in the dim dawn of Israel's history, the Hebrews began to discover they were a people whose lives touched the lives of a world much larger than their own. This story begins with a man named Abraham.

Abraham came from "the land of the people of the east." He and his family and servants lived in tents. He had flocks of sheep and no doubt moved his camp from place to place as the need for new pastures developed.

In time he became convinced that God wanted him to go to a distant land where he and his family would found a new nation.

The journey to Moreh (a little south of where Jerusalem would later be built) was probably more than five hundred miles. Describe the distance in terms such as "from here to St. Louis." Point out that there were no paved roads, no service stations, no motels or restaurants. "It was a hot country, they didn't pass a single Coke machine during the whole trip, and they could move only as fast as a flock of sheep can walk!"

It took courage and great faith to obey God and make that long journey to a new land. And that kind of courageous faith in God is exactly what we pray for all God's people on this day: "grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same."

Epiphany II, January 15, 1961

POSSIBLE SUBJECT: A Family Becomes
a Nation

BASED ON: Genesis 33:1-8; 35:9-15;
and the Collect

After Jacob had tricked his brother Esau out of the latter's blessing, Esau swore he would kill Jacob (Genesis 27:41). Jacob, therefore, ran away. He fled to the land of his forefathers, the land from which Abraham had come. Jacob lived there for twenty years as part of the household of Laban, Abraham's brother; he married and became very prosperous. Finally, he returned to his own land, bringing with him his family and his great possessions.

Chapter 33 is the account of Jacob's arrival and of his meeting and reconciliation with his once-angry brother. God promises Jacob that his family and descendants will become a mighty nation. (Chapter 35)

As we see him in Chapters 33 and 35, Jacob is more than just a man: he is a nation a-borning. Here is one of the early roots of the saying so often heard on the lips of the prophets: "You shall be my people, and I will be your God." Today we pray, "Mercifully hear the supplications of thy people. . . ." We of the Church are God's people, and Jacob is one of our earlier ancestors.

Epiphany III, January 22, 1961

POSSIBLE SUBJECT: A Witness to God's
Power

BASED ON: Genesis 40; 41:1, 8-16;
and the Collect

The Hebrew witness to the world of the power of God may be said to begin when Joseph interprets Pharaoh's strange dreams. Joseph was sold into slavery by his jealous brothers and was taken to Egypt. (37:28; 39:1) After a time he was unjustly thrown into prison.

This brings us to Chapter 40. Read the story as though you were acting it out, and you will get something of the "feel" of it. Get acquainted with Joseph, a model prisoner, a trusty who assists the jailer in taking care of the other prisoners. He is friendly and sympathetic. He really knows his fellow prisoners and cares about them. Joseph's interpretation of his

fellow prisoners' dreams proved to be correct.

Joseph might have become a griping, self-pitying complainer when he was unjustly thrown into prison or when his fellow prisoner forgot him for two years, but he did not. As a consequence, God could use him to bear witness to His glory. Certainly this kind of spirit is included in what we pray for in today's Collect.

Septuagesima, January 29, 1961

POSSIBLE SUBJECT: Hard Jobs

BASED ON: Ezekiel 3:4-11 and the Epistle

When your mother or father calls, "Come here, I have a job for you," have you ever said, or at least thought, "I hope it's an easy one"? I have certainly felt like that.

While this may be a natural way to think about responsibilities we are being asked to assume, it is not the way God works. Sometimes He offers us hard jobs. He gave the prophet Ezekiel, an exile in Babylon, a hard job. God wanted Ezekiel to speak to His people "whether they hear or refuse to hear." We don't really mind doing a tough job if we get results or if others appreciate our efforts. But God was saying to Ezekiel, "Your job is to be My spokesman whether you can see any results or not, and even if no one listens."

We are beginning to look ahead to the season of Lent—our time of training to fit ourselves to be more faithful servants of our Lord. We are intended to be as serious about it as a runner who keeps training and does his best to win the race. We are expected to do even more: if we are defeated in the race, we are expected to keep on training and keep on trying our hardest the next time.

It is hard to continue to be nice to older sisters who are always nagging at us. It is hard to put up with little brothers who are continually getting in our things. It is hard to accept punishment when someone else got us in trouble and Daddy or our teacher did not catch them. But being a Christian means being thankful for God's love and care which we know in Jesus Christ and trying to show something of that same caring for others, no matter how tough or unfair the situation.

Book Notes

Edited by Charles E. Batten

***Journey in Faith: An Inquirer's Guide*, by Frederick and Barbara Wolf. The Seabury Press, 1960. Set of 11 inquirer's pamphlets, totaling 190 pages, \$2.50. Manual for Clergy and Leaders, 64 pages, \$.90**

There are few who would disagree that if one could combine a knowledge about the Church, an understanding of the basic issues of the Faith, and a concrete experience of the Christian community and life within it, he would have an excellent approach to Confirmation instruction and to youth or adult study groups. *Journey in Faith* combines these elements more adequately than any other printed material with which this reviewer is familiar. It is good not only in theory but in practice. On first reading the material this reviewer responded enthusiastically. He recommended *Journey in Faith* to the next three people who asked about books for Confirmation and youth discussion groups. The response from the inquirers matched in enthusiasm that of the reviewer.

The approach has been developed out of the pastoral and educational experience of the authors. The basic design, set forth in the *Manual for Clergy and Leaders*, is a series of ten meetings of one and one-half hours each where discussions aimed at developing an understanding of the pertinent issues of Christian life and thought are held. The methods of presentations are stated with thoroughness, clarity, and simplicity. Following each discussion, a pamphlet of reading material on the idea is distributed to the members. These deal with man, sin, redemption, Church, sacraments, prayer, God, Christian personality, last things, and worship. There is also a book of parallel information, called "Things to Know," in which specific knowledge and facts are presented. "Things to Know" is really a small compendium of information concerning the Faith.

The method should lead to a realistic facing of issues; to an understanding of them; to a sense of community coming from the study groups and the services of worship; and to a body of knowledge which every informed Churchman should know. *Journey in Faith* is excellent both in content and approach. If this material has the wide use it deserves, we should be developing Church members who know, understand, and feel what it means to be a Christian.

***One Body and One Spirit*, by Oscar J. F. Seitz. The Seabury Press, 1960. 192 pages. \$4.25**

This study of the Church in the New Testament is a highly competent one which provides real joy in reading. It is intellectually satisfying. The author, who is Professor of New Testament at Kenyon College, raises pertinent questions and draws his answers from a large reservoir of historical research. Not only does he use the New Testament as his primary source; he also interprets portions of the Old Testament, the Apostolic Fathers, and the Dead Sea Scrolls in terms of his basic authority. He stays with his thesis: "The New Testament stands as a constant reminder to Christians that, because there is one God and Father of us all, one Lord, one Spirit, we are called to be 'one body.' The essential unity of believers in Christ is at once a fact and a goal yet to be realized. . . . As the primary source of our common faith, the New Testament must be the starting point and ultimate meeting point of the great movements toward fuller realization of Christian unity, which are a clear manifestation of the work of the Holy Spirit in our day."

Professor Seitz develops this point of view by showing the relation of Jesus to the congregation of Israel. He then continues to show the developing sect within Judaism and how it became

... Book Notes

the fellowship of the Holy Spirit, the way it met its world, and how it changed as the problems presented by changing leadership and world conditions confronted it. His conclusion is that "Highly as we . . . prize these writings, few thinking Christians would suggest that the church today should turn back to the church in the New Testament as a model to be copied in every detail. . . . A study of the New Testament teaches us that the church did not go out into the world equipped with a fixed rule or unchanging standards of organization or administration The church can truly be called the body of Christ, only if it continues to manifest the fruits of his Spirit. If it quenches that Spirit, it is without vitality until the same Spirit again revives it."

This is an excellent book for an understanding of what was important in the origins of the Christian Church and what is important today. If we could enforce required reading in our parishes, this book should be on the basic bibliography.

Came of Bible Lotto. *The Pengad Companies, Bayonne, N.J. \$1.25*

This is the sort of thing families will enjoy. Church school classes would find pleasure and profit in it when they want a change of pace, or material to fill in a few minutes at the end of a period. It is not very exhaustive in its choice of Bible questions. Perhaps groups would do well to add questions and cards of their own after completing some unit on Bible study. (R.U.S.)

Commitment and the School Community, edited by A. Graham Baldwin, Frank E. Gaebelein, and Earl G. Harrison, Jr. *The Seabury Press, 1960. 128 pages. \$2.40*

These are the proceedings of the Sixth National Conference on Religion in Education, held under the auspices of the Council for Religion in Independent Schools, October, 1959. The book seeks to "reduce the proceedings to their essential diagnosis of our need and the concluding prescription for teachers and youth today." Three perceptive meditations by the Rev. M. Moran Weston form the best part of the volume. Also included are three addresses, "Human Good and Redemptive Good" by Julian N. Hartt, "Values for Young America" by Harold Howe, II, and "By What Power?" by Emile Cailliet, and parts of two discussions.

To get the full impact of such meetings, one must be present; formal speeches always seem so much better than reported discussions. However, the issues presented are relevant and some of the answers interesting, although few of them startlingly new.

A Testament of Turning, by Donet Meynell Roelofs. *Morehouse-Barlow Co., 1960. 221 pages. \$3.25*

A Testament of Turning is the spiritual autobiography of an intelligent, well-educated, sensitive woman, the wife of a university professor and mother of two children. The author writes, in letter form, of her odyssey from agnosticism to faith. Of her periods of spiritual desolation, as well as her moments of high joy, she writes with frankness, insight, and clarity. The reader is not made to feel that his own spiritual life is deficient if such things do not occur to him. Mrs. Roelofs' book should help many moderns who are seriously facing the problems of faith, and should be read by all who are interested in contemporary devotional literature. It well deserves the honor of being the winner of the first Anglican Writers' Award, as well as being a selection of the Episcopal Book Club.

The Hymn and Congregational Singing, by James R. Sydnor. *John Knox Press, 1960. 192 pages. \$4.50*

Congregational participation in worship is one of the strongest tenets of Protestantism. Dr. Sydnor gives many and cogent reasons for educating our congregations even more to the use of the hymn as a means for strengthening this participation. We all have among our nonchurchgoing friends those who say (proudly, defiantly, or shamefacedly), "In times of strain or anxiety or trouble the words of the hymns that I sang as a child come back to me." It is not to bolster the faith of the individual that Dr. Sydnor puts forth his thesis, but rather to fortify and beautify corporate worship. From St. Paul's avowal, "I will sing with the spirit and I will sing with the understanding also," to John Wesley's three prime pointers, "Sing lustily, sing modestly, sing in time," the author is interested in how we can improve congregational hymn singing. He defines a good hymn as meeting four conditions: scriptural fidelity, spiritual reality and wholesomeness, simplicity and beauty, and structural soundness, and in comparing different hymnals and hymn writers, it is clear that no denomination has a monopoly.

Fully half the text is devoted to practical advice to the choirmaster, organist, and choir. Included are fruitful

suggestions for teaching new hymns to the congregation, emphasizing the importance of beginning with the young. This is a valuable book for any church library, but more, as a constant resource volume for the minister and choirmaster. (Janet B. Morgan)

Assignment: Overseas, by John Rosengrant and others. *Thomas Y. Crowell Co., 1960. 152 pages. \$1.95 paper; \$3.50 cloth*

The Overseas Americans, by Harlan Cleveland, Gerard J. Mangone, and John Clarke Adams. *McGraw-Hill Book Co., 1960. 316 pages. \$5.95*

The first volume consists of lectures by seventeen men, mostly Presbyterians, given at the Institute on Overseas Churchmanship where churchmen, embarking for overseas assignments in government business and in the Church, sought help on how to be welcome residents and worthy Christian representatives abroad. This is an informative volume which young people in high school and college as well as adults will do well to read. Particularly helpful are chapters on the material resources of the world; the need for cultural empathy; brief introductions to Islam, Hinduism, and Buddhism; "The Uniqueness of our Christian Faith," "The Mission Countries Come of Age," and the importance of the layman's witness in his business or pleasure abroad.

The Overseas Americans is one of the reports in the Carnegie Corporation's "Series in American Education" (of which Conant's *The American High School Today* is perhaps the most widely known). The present volume draws conclusions from interviews with American government workers, businessmen, and missionaries stationed in India, Egypt, Ethiopia, Ghana, Brazil, and Taiwan. (Our Episcopal Church is represented only in the last two countries.) Altogether 244 Americans were interviewed, of whom 31 represented the Church and voluntary agencies.

The authors have done a skillful job of showing the interests, problems, and responsibilities which all three groups hold in common. One finds as much interest in the other vocations as his own. Of the two volumes, *The Overseas Americans* deserves wider reading than *Assignment: Overseas*, even by churchmen. Young people interested in serving abroad in behalf of government, industry, or the Church will find it indispensable. College faculties will find Part IV, "The Meaning for Education," especially suggestive. Both books would be well placed in parish libraries. (R.U.S.)

Sight and Sound

Film Review

A committee of staff members interested in family life viewed the following film, and the Rev. Edward T. Adkins, Executive Secretary of the Adult Division of the Department of Christian Education, wrote this review on the basis of their recommendations.

From Generation to Generation

Cullen Associates, color, 30 min. Available from various local sources. Rental may range from no charge to \$12.00.

From Generation to Generation, an excellent and reverent presentation of the story of human reproduction, should be seen by all adults and high-school-age young people. Used with care, it could also be shown to students of junior-high-school age.

The physical experience of birth is described within the framework of the emotional and spiritual values that can accompany the event. The passage of time, with emphasis upon the seasons of the year, serves as a background against which is indicated the months necessary for the gradual maturing of a child from conception to birth.

Whenever the film is shown there should be someone present to answer questions and help with any discussion which follows.

Book Reviews

The books and magazine reviewed this month were chosen to help develop high standards in A-V material.

From Caligari to Hitler, A Psychological History of the German Film

By Siegfried Kracauer. Noonday Press, 1959. 361 pages, illustrated. \$1.95

One way to gain a penetrating view of another culture is to study its films. This psychological and sociological study of the German film develops a technique of analysis-in-depth which almost amounts to espionage. It is brilliant, lengthy, and well-documented. The analytical method has practical application for the evaluation of any film.

Introduction to the Art of the Movies

By Louis Jacobs. Noonday Press, 1959. 302 pages, illustrated. \$1.95

This is a collection of essays on the motion picture written between 1910 and 1960, arranged chronologically. A

scholarly introduction gives excuse to calling the entire volume an "introduction" to the movies. It would best serve as resource reading for a course in film history. For the initiated, however, it is an invaluable anthology.

Film Quarterly

University of California Press. \$4.00 per year

This academic journal of film art includes foreign as well as American articles and film reviews. Largely concerned with current world film trends, the *Quarterly* includes historical articles and theoretical essays. It is fascinating reading for those who appreciate the films of such men as Bergman, Camus, Ray, Rossellini, Dryer, etc.

The Book of Job

Arranged for the stage by Orlin Corey. The Children's Theatre Press, Anchor-age, Ky., 1960. 112 pages. \$3.50

Archibald MacLeish would have totally failed his ambitious intent if his *J. B.* had not created a critical controversy (see FINDINGS, April, 1960); but his drama did not fail our expectancies, for he succeeded not only in writing a fine theater piece, but in causing an extended debate among reasonable persons. The time was ripe once again, of course, for the questions that the Book of Job asks; MacLeish was not the first to recognize this fact. At least one or two motion pictures and a telecast were adapted from Job prior to *J. B.* Now we are confronted with a published dramatization of Job which was produced a year before *J. B.* and which has enjoyed a successful run both in Europe and America in the most distinguished and selective circumstances.

The *Book of Job* is the inspired arrangement of the Authorized Version for chancel presentation by Professor Corey of Georgetown College. As arranged, it employs five men and five women in a choral and speech-drama concert. By relying solely upon the Biblical text, it also raises more questions of greater depth and finds greater human response to them, if not answers, than MacLeish achieves in his contemporaneous *J. B.* This book of Corey's adaptation is fairly handsome, revealing the essential contributions of Irene Corey, who designed the stage production. In the hands of Mrs. Corey, the Grecian form of Professor Corey's

drama takes on a Byzantine character which wonderfully links the essentially Hebraic text to the Christian tradition.

The truth is that the wholeness of the piece lies in the genius of Paul Baker of Baylor University. Not a bit of this book, with its illustrations or its detailed directions, would make sense without some immediate experience of Baylor's experimentations. For instance, here are stage directions from *The Book of Job*: "Chanting in C Natural," "Echoing his chant," "Slowly ascending scale in accompaniment," "Humming," "Climbing chorus," "High note." One would be at a loss unless one heard the recording, *Scriptural Speech-Drama* by the Speak Four Trio of Baylor University (Word Records, P.O. Box 1790, Waco, Tex.—reviewed in FINDINGS, January, 1960). With both this book and the *Scriptural Speech-Drama* recording as a guide to understanding the production notes, parishes might find this printed dramatization of Job not only timely, but practical. Here's hoping that more than a few of you do!

The Japanese Film: Art and Industry

By Joseph L. Anderson and Donald Richie. Published by Charles E. Tuttle, Rutland, Vermont. 456 pages. \$7.50

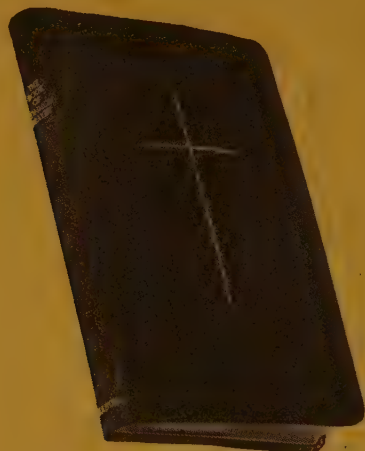
Once in a while you come across a book that is a joy just to hold in your hands. The paper has the proper character. The type is appropriate and has been set in such a creative way that it enforces the theme of the book. The binding is right, the cover is right, even the dust jacket is right. For me, this is such a book. But these aren't the only reasons for recommending it. It is a superlative job of tracing the history of a cultural industry. It is witty; it is wise. It is scholarly; it is anecdotal.

What a happy circumstance that, as the importation of Japanese films has taken a sudden increase during 1960, this book should also be published. It is the first and only survey in English of the Japanese film. But film literature is almost always interesting. It can hardly escape being intriguing. Furthermore, as in this case, film literature can be one of the keenest ways of understanding a culture, even our own. There are always missionary implications in this literature, too. And theological implications. And educational implications.

My prejudice is showing. I thoroughly enjoy this literature on every level, and I want to share it with more people. But more than that, the more knowledgeable we are about motion pictures, the better we will produce them, the wiser we shall choose them and expertly use them.

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GREENWICH, CONNECTICUT

INDEX TO AUDIO-VISUAL MATERIALS REVIEWED IN FINDINGS

December 1957–December 1960.

With this issue we conclude three years of *Sight and Sound*. For those who have kept FINDINGS on file, here is an index for the entire three-year period which we hope will be useful in locating audio-visual materials.

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